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TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

Why bowest thou, O soul of mine,
Crushed by ancestral sin?
Thou hast a noble heritage,
That bids the victory win.
The tainted past may bring forth flowers,
As blossomed Aaron's rod;
No legacy of sin annuls
Heredity from God.

—Lydia Avery Coonley.

THE Congress is once more in session. May it have grace enough to accept the golden rule of the legislature, that says, "If you do not know what to do, do nothing."

THE cartoons in the morning papers following Thanksgiving, showing the contestants bare-headed with their matted long hair and bemudded garments, suggested the cuts in the books of anthropology illustrating the figures of the troglodytes.

WE take pleasure in calling the attention to the service of patriotism reported in our News Column, recently observed at Meadville, Pa. This is a suggestion to be studied and followed. It is prophetic of the new church, a sacrament born out of the life of today. The church must redeem patriotism from partisanship and ally it to the cosmopolitan love of humanity.

A HOPEFUL indication of growing interest in the comparative study in religions, is the fact that a university extension course on this subject is now in process of delivery in Chicago at the Plymouth Church Center, by Edmund Buckley, docent of the Chicago University, and that the course is backed by a committee representing a Jewish, Universalist and several orthodox churches. Any word on this subject is a revealing word. Any conclusions, however halting and inadequate, will make for intelligence and progress. He who knows but one religion, knows no religion, and he who knows a little of other religions will begin to understand his own.

THE Eighth Biennial Report of the Bureau of Statistics recently published, though bearing date of December 31, 1894, concerns itself wholly with taxation. It is an unique book of the kind because it is not only a book of facts but a book with a theory. The secretary of the bureau is George A. Schilling, a well known leader of one class of the labor element in the state. It requires large experience and judicial judgment to pass wisely upon such a mass of figures as this, but it is a book that deserves consideration. A copy can probably be secured on application to George A. Schilling, Secretary Bureau Labor Statistics, Springfield, Illinois. We will be glad to print in THE NEW UNITY any judicial estimate of the report based upon careful study, which may come to hand.

THE time is coming when the man will be considered a cruel father who leaves uninvested millions to his children to grow sordid over. Within the last few weeks the editor of this paper has had occasion to visit with another, fifty or sixty representatives of business prosperity asking support for a cause which had claims upon those solicited as well as upon those soliciting. The only two rebuffs, the only two discourtesies, the two insolences which we received came from the youthful inheritors of uncounted millions. We went from them, sad of heart, thinking how these poor boys had been blighted. When we read of a wealthy man gone, who has left his all to his children and none to the state, *i. e.*, to the public in some of its many beneficencies which alone can make tolerable the life of the child, we think of money wasted.

A FEW weeks ago we ventured a commendatory note of the Electric Street Railway, even though it be for the time the objectionable overhead trolley system, but the recent heavy storm in this city which disarranged so many wires revealed what a great menace to life and property the system is. This brought out a public declaration from Prof. Barrett, the expert electrician of the World's Fair, which goes to show that there are several devices for underground connections which are within practical reach and could easily be perfected, were it not for the unscrupulous concentration of wealth in the interest of this cruder and more dangerous device. The revelations occasioned by this report of Prof. Barrett seem to point beyond question that the street railway kings, Yerkes and his associates, deliberately throttled science in the City of Chicago in its effort to serve and save life by suppressing the experiments looking to a wiser but more expensive method. If this is true it is the most brutal exercise of power we can think of. Compared with this the sand-bagger and the highwayman are innocent entertainers of the public.

ONE of the most beautiful occasions of last week was the fraternal meeting at Vicksburg of the grizzly representatives of the contending armies of 1863, to lay plans by which the hillslopes surrounding that city, which were torn by rifle pits, and seamed with cannon balls thirty-two years ago, will be converted into a park, a place of beauty in which the nation will delight. We have none too many such places in America and the nation can be in no better business than to multiply these garden places which become doubly beautiful when enshrined in heroic memory. This movement for a national park is unique in the fact, that it has called to its presidency Gen. Steven D. Lee, of Mississippi, one who starved on the inside, who represents the vanquished element. The list of those who have the matter in charge is resplendent in stars, they are mostly generals high in rank. But one who slept on a privates' ledge, who handled the shovel and sometimes pulled the lanyard in that siege, sends his greeting to the petitioners, and if he could, he would send his petition on behalf of eighty or ninety thousand dead private soldiers to Congress asking it to endorse so gracious a plan, and to speed so benignant a cause.

Is there any bureau that in the interest of athletics, education, or morals, will collect the football statistics on Thanksgiving Day throughout this country? In Illinois it was at least one collar bone crushed and one skull cracked. How was it elsewhere? If we could gather reliable statistics of the casualties that occurred in the several hundred games of Thanksgiving Day, we might see whither we are tending. Aside from physical dangers, we share with the *Advance* a regret over this degradation of the beautiful home festival day which up to this time has been peculiarly free from boisterousness and outwardness. It is a pity to see this home day degenerated into an exhibition of brawn, however refined, and though it be under the patronage of learning and under the name of academic respectability. We would not turn Thanksgiving Day into a festival of muscle, an occasion of punching, crowding and crunching of bones, even though it be under the inspiration of elegant ladies and in the presence of cultivated gentlemen. This becomes still more sad, if the recent charges in *Harper's Weekly* can be substantiated that colleges "buy and sell men like cattle to play on 'strictly amateur college elevens.'" The *Outlook* quotes President Schurman of Cornell, as saying, "The desire to win is eating the heart out of the genuine love of sport for sport's sake."

THE great Harvester has been busy of late among those honored in their lives and revered in their death by the constituency which THE NEW UNITY represents. Augustus Woodbury for so many years a wise Unitarian pastor of Providence, Rhode Island, a man of sufficient character to become more the servant of the community in which he lived than the special theological cause which the church over which he labored might have espoused. He was a man entrusted with responsibilities by the city, the state and the nation which it was given him to represent. Octavius B. Frothingham, the scholar, author and leader, may be regarded as almost the last representative of that noble guild of prophetic souls who gave the Free Religious Association its birth and its splendor; Samuel Johnson, Samuel Longfellow, David Wasson, William J. Potter are all gone. Their dream was too high to secure immediate embodiment, but what they foretold will yet surely be told. If any one dare use the word "failure" in regard to their undertakings, let it be promptly said that they failed from too much excellence, not from too little merit. Their dream of a religious fellowship that would not be rimmed by a denominational name or a "Christian" implication, a fellowship that would realize, to a certain extent in outward fact, the inward synthesis which they so nobly stated, is yet to become a reality. In these latter days it has become more of a reality perhaps than they expected, not, perhaps, on their ground or in their way, but in a much humbler fashion. The Parliament of Religions was the spiritual child of these prophets. The American Congress of Liberal Religious Societies is a humble groping towards their dream. To adequately tell the story of the life of O. B. Frothingham is to tell the story of the religious thought of America on its higher levels for the last thirty years, a task for which no one is yet ready, a task which must wait for the time spirit to sift the material and adjust the perspective. Lastly, the telegraph brings us word that Helen G. Putnam was buried at Fargo, North Dakota, on Saturday last, November 30th. We have no details but it is safe to assume that like the true missionary she was, she died at her post. She probably wrote no word that will last. The gift of oratory was denied her. Hers were but the gifts of a commonplace mind made potent by earnestness, made beautiful by service. The life of the Dakotas, always severely environed, will be more desolate to unnumbered peoples. Many, many homes will be more lonesome because the visitations of this quiet woman with her simple message in the cause of freedom, fellowship and character in religion are at an end. We knew she was fighting a losing battle, that her task was greater than her strength, but we did not expect the end so soon. Good Sister! we will not regret her well-earned rest but rejoice rather that it was given her to do so much. It is for us to see that the little taper which she lit on the wind-swept prairies of Dakota will not be extinguished but rather keep the light burning and growing until it becomes a great and cheering light. May her monument be many free churches in the Dakotas, open to all truth and welcoming all classes.

The Sanctity of Matter.

The "Materialist" is dead. "Materialism" as a system of philosophy is a thing of the last century. These two statements are pretty well accepted as obvious truths by all save a certain class of pulpit orators who make these words the target of a lurid rhetoric. With the advent of the thought of law into the mind of the thoughtful, a world of meaningless stuff, a world of chance and of blind forces disappears. Now the word of science is, "we know not what matter is any more than do we know what mind is in its essence."

They who deal with solvents and lenses, the masters of the laboratory and the observatory, whose business it is to weigh stars, watch the growth of cells, dissolve crystals and analyze gases—all join in saying that the ultimate essence represented by the phenomena called matter has eluded their grasp. This much we venture to say, with their permission, whatever it is, it is something altogether beautiful and altogether friendly to the life of the soul. Carlyle had his fling at the "philosophy of dirt," but give to us the consolations of the meadows, the devout feelings awakened by the starry hosts. There is something soothing and something saving in the beauty of the lily, the sighing of the winds in the pine tops and the waving of the elm branches. We fear not the lessons of the laboratory nor the dissecting room, for they teach that from crystal to brain cell there run the connecting links of the unbroken chain of law. What if the mouthings of the jelly-fish and the thoughts of Shakespeare are all cradled in a comprehensive something, call it protoplasm if you will, call it what you please, perhaps it is a basic compound of elements found in earth and air but it is not earth and air. Out of its compounding springs fragrance, color and thought which are not protoplasm but something transcending all the tests of science and all the testimony of the senses. The time was when the Milky Way was supposed to be the pathway of angels but it was a happy day for spirit when the telescope resolved it into worlds and solar systems like our own. A still happier day for spirit was it when the spectroscope testified that these are worlds compounded of soils, rocks, minerals and air like our own. Call these studies "material" if you like, call it all matter if thereby you facilitate study and help the intellect into clearer conception. Nevertheless, in all this there is a call to prayer, there is that which enforces and inspires worship. In this splendid order rests the foundations of faith, the credentials of providence. Call them "physical studies" if you please, but let no man be frightened by the phrase, for such studies add mightily to man's appreciation of the imponderable, they lead him into a respect for the intangible. The so-called classic eras of Greece and Rome, aye, the earlier centuries of our so-called Christian eras, peopled the mountains with goblins, avoided forest fastnesses as the home of the evil folk, the fell personalities of the Nieblungen, which Wagner has done so much to interpret. They were the "black folk" at war with excellence, enemies of humanity and the humane forces. The soul of man had to fight its way through this belt of evil life and forces that dwelt in the deep caverns of nature where were majestic cataracts, awful glens and mysterious canons. But the men with hammers, solvents, microscope and telescope came, Newton, Agassiz and Tyndall appeared and lo! the glacier became a poem, the dark mines of earth a museum, inspirations tipped the mountain-tops and the Alps swarms with men and women of broken hearts and feverish lives seeking spiritual consolation and mental renewal, finding there what priests failed to give, finding a God disclosed which the cathedrals did but conceal. Once in the interests of spirituality, the pious peopled the deserts and haunted the caves. Sunlight was considered profane, the murmur of rivers and the shade of trees secular. So in the interest of spirit they slunk into the shadows, made the midnight hideous with wailings and howlings. Then Wordsworth walked along the banks of the Yarrow and henceforth every river appealed more and more to the soul.

> "Where'er I go
> Thine genuine image, Yarrow,
> Will dwell with me to heighten joy."

Burns interviewed the mountain daisy; Bryant sought the secret of the fringed gentian; Emerson communed with the rhodora, Theodore Parker, a preacher so bold, decked his pulpit with flowers, not without the dis-

trust of the spiritual. There were some misgivings that material fragrance might stifle spiritual aspirations, but all along religion was ennobled.

In the interest of the Beatitudes we should covet a more intimate acquaintance with the crystal and the daisy, the prairie and the mountain, aye, with that which is more marvelous than the crystal, more delicate than the daisy, the fibrous make-up of the liver and the cellular tissues of the brain. All these studies have been immense contributors to civilization and to religion. When the jail, even the flames of hell fail to intimidate the man who besots himself with alcohol or tobacco, an anatomical chart sometimes brings him to his senses, a suggestion that his narcotized brain may bequeath degenerate tissue to his child may straighten him up. There is nothing in the New Testament that is so likely to give woman strength enough to free her lungs from their corsage fetters, or to save her spinal column from the twist of high heels and pinched toes, as the doctor's assurance that her unborn child will rise up some day to testify against her in its rickety frame. Religion needs wealth and knows how to use it. There are none too many comforts in the world. The human body, the stately citadel of royal reason, the most kingly thing in all the kingdoms of nature, deserves to be well fed, well housed and nobly enveloped.

The luxuries of this world are not too many but too few. We are not suffering from the over-accumulation of wealth but from the under-distribution of wealth. There is an eternal connection between health and morality, disease and immorality. Degenerate the nervous system and you weaken mental powers and vitiate moral forces. In the interest of religion, the religion that seeks to alleviate the misery of the world, to break down the ignorance of men and women, we commend the study of science, confess our indebtedness to the men of science and our profound reverence for their contributions. Let not words frighten us. Rather may the inspiration that in these later generations has crowned with glory the mountains' icy summits, that has put at the service of man the winged lightning and the wingless vapor, that has made of iron a more precious metal than gold and has peopled the bottom of the sea with a folk more fair than the fairest of the old-time fairy people that "in the mud and scum of things has found something that always sings." Restore to its becoming dignity the bodies we occupy, making every cell and fiber—bone and muscle of the same—parts of the house that is the home of the spirit, the abiding place of God.

READ the inducements offered on page 636 to old subscribers and for new ones. If you want to help THE NEW UNITY and be benefited thereby yourselves, be sure to read the offers made.

LET us send your friends a sample copy of this paper.

Moral Education.

It comes close in line with the legislative action of several states requiring common school education concerning the effect of alcohol, tobacco and other intoxicants and narcotics, that the French Academy of Medicine should decide, as they recently have, that alcohol is always a poison. After a discussion continued for several months, they publish to the world the following conclusions, "The French Academy of Medicine, believing that the rapid increase in the amount of intoxication due to the manufactured alcohols, and the essences and liquors which they help to compose; and that the artificial bouquets, oils of wine, aldehydes, and all compositions intended for the artificial manufacture of wines and liquors cause a permanent danger to public health, and create, both directly and by way of heredity, impulsive and criminal insanity, and physical and mental degeneration of the individual and of the race, that they constantly attack the very life and force of the country, and greatly contribute to its depopulation and decadence. Believing further that it is urgently necessary in the interest of human and national honor to avert as far as possible this danger and the evil already rooted, which it produces; believing further that science has demonstrated that the most impure and poisonous alcohols can be converted into the purest and least poisonous alcohol, which is none the less always and fundamentally a poison; be it resolved that the absolute rectification of all alcohol should be assured by law, and that all products and compositions of artificial wines and liquors should be the objects of absolutely prohibitive legislation; and that these fundamental measures should be followed by others such as lessening of the opportunity and temptation, by limiting the number of licenses." M. Rochard adds, "Alcohol is always a poison, and the consumer who can afford to drink pure brandy may resist longer than the unfortunates who poison themselves in the saloons; but nevertheless he will succumb to alcoholism in a short time." M. Laborde showed by chemical analysis that cheap liquors were poisonous from the presence of a chemical substance known as furfurol, which in doses of fifteen to thirty drops will kill dogs; but the best cognac was shown to contain even three times as much of the same deadly poison.

It is just this thoroughly scientific information from unquestioned authorities that we should have widely disseminated. A recent law of New York State undertakes to cover the ground by enacting that all the pupils in common schools shall be instructed as to the effects of narcotics and stimulants, including the milder ones that are used as table drinks. Not only must the text books be used, but teachers must come from the normal schools with certificates to show their preparation for giving such instruction as thoroughly as they teach arithmetic. That is, while some are disputing as to the possibility of teaching moral life apart from religion, legislation proposes a thorough evolution in the way of moral education.

In this country the chief danger is about equally from saloons and physicians. I shall not speak at random when saying that at least half the mischief comes from ignorant and reckless prescriptions of brandy, wine, chloral and morphine. When entering on one of my western pastorates I found the wife of an eminent judge, a woman of fine ability and natural worth, so depraved that a watch must incessantly be kept over her to keep her from seeking any course of intoxicants. As it was she not seldom got beastly drunk. During illness brandy had been freely prescribed, and alcoholism had supervened as a worse disease. The physician who prescribed, a man of high standing throughout the state, afterward became a sot and finally committed suicide. Suffering from insomnia, a physician prescribed for me hydrate of chloral; the result was years of disastrous waste and almost hopeless wreckage. I am acquainted with several clergymen and teachers who have been victims of the same drug. The extent of the prescription of morphine and forms of opium is too well known to need specifications. Very few have will power to get free. Rosetti is only one of many notable victims killed by chloral.

The remedy must be one that reaches the upper strata as well as the lower. It is folly to enact prohibition against saloons, and leave physicians free to use intoxicants and narcotics in practice as freely as they now do. In other words, turn which way we will, the final source of all good as the final source of all evil is found in education. We must elevate our school training. Self-government, mastery over passions, a right will, and a strong will for right, must be the end of school work. It is a curious and disagreeable fact that the New York law has found no opposition so bitter as that from a Bishop and a Chancellor, as well as State Superintendent of common schools. This opposition is based on expense mainly. But just now we can afford to put one tenth of the cost of supporting criminals into our schools, as a mere financial investment. There are those who believe that humanity has not yet reached beyond its primary stages.

E. P. P.

THE theories in existence to account for solar energy—light and heat—are many, but the principal ones are seven in number. (1.) That it is now giving off the energy imparted to it at its creation by divine agency. (2.) That it is burning up. (3.) That it is caused by currents of electricity generated by itself. (4.) That it is heated and supplied with fuel by stray comets running into it. (5.) That a stream of meteoric matter is pouring into it from the regions of space, and the arrested motion is converted into heat. (6.) That the mass remains constant and the temperature is maintained by a diminution in its size, the contraction, though slow, being sufficient to account for the phenomena, and slowly enough to keep up the present supply for millions of years. (7.) That the sun's rotation causes a constant flow of gases from equator to poles with a rapidity sufficient to heat the gases, decompose them and burn them up. The sixth is the theory generally maintained by scientists now, but there is a growing belief that electric currents between the planets and the sun serve to, at least, partially maintain the temperature of the latter.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

Kings and Kingdoms.

BY WILLIAM BRUNTON.

In all the splendor of the day,
Solomon might shine in rich array;
By purple robe and crown of pride,
A King like this is glorified;
But Jesus in the garden's gloom,
Aware of death and hatred's doom,
Shows man the monarch of his fate,
Heir to eternity's estate!

Annual Address.

Delivered by the President of the Illinois State Liberal Religious Congress, RABBI JOSEPH STOLZ, of Chicago, at Freeport, Ill., Nov. 18, 1895.

In greeting you tonight as president of the Illinois State Liberal Congress and bidding you a cordial welcome to the second annual meeting, invited to this beautiful city by the hospitality of this young but thriving child of ours, I beg to state what in my opinion is the object of this congress. Please bear in mind that I speak with absolutely no authority. Perhaps I voice the opinion of no one else; and were it not that this whole movement is in its incipiency and that by a free and candid interchange of opinion we can still direct its pathway, I certainly would not venture to impose upon you an expression of my views.

First of all, we are not here to start a new religion. New religions are not engendered in a study room or founded by a resolution adopted in the office of a sky-scraper. Men cannot come together in a room and there and then resolve to found a new religion; nor can a public lecturer do it by gathering in a hall all sorts of people with all kinds of antecedents and expounding to them some of the common truths of religion and ethics. Religions that thrive and penetrate the soul and are a potent force for good and live on are not manufactured in that fashion. Neither Moses, nor Jesus, nor Mohammed, nor Buddha started out that way. They came not to destroy, but to fulfil, *i. e.*, they built along the line of historical traditions; they rested on the past; they planted so as to draw the sap of the soil through the root and branches, which is after all the sole condition of a healthy growth.

The stoics worked out a system of morals so complete that it commanded the admiration of the world; it satisfied the ethical cravings of the best minds of Greece and Rome; it taught an admirable ideal of a perfect man; its ideas of life divorced from all national and local conception were the foundation of a universal religion. And yet stoicism that penetrated into all parts of the Roman empire and influenced every cultivated community in it did not become a popular religion and did not long endure, because it grew out of speculation and not out of the roots of history. As has well been said: "When two persons stand within eyes' and ears' reach of each other on the top of two Alpine peaks they must go down all the length of the mountains if they wish to meet, because their base is different." We Jews, Unitarians, Universalists and Independents stand here on altogether different bases. If we want to found a new religion we must first of all cut the umbilical cord that binds us to the mother's womb. But avowedly we are not here to do that. Liberalism does not mean ignoring all historical lines; hiding under the cloak of universal brotherhood all the differences between races, nations and families; denying that because of the fatherhood of God that one nation may have a genius for one thing, and another nation a genius for something else. God is indeed the Father, the Providence of all people. "Are ye not the children of the Ethiopeans unto me, O children of Israel? saith the Lord. Have I not brought up Israel out of the land of Egypt, and the Philistines from Caphtor and the Syrians from Kir." (Amos 9v. 7.) And yet "when the Most High gave to the nations their inheritance, when He separated the children of men, He set the bounds of the people." (Deut. xxxii: 8.) He gave to each one a special task; He divided the work of humanity between them. He assigned to each one a special field to cultivate, *i. e.*, He imposed upon each one special obligations and held each one responsible for their proper fulfilment. "You only have I known of all the families of the earth (at the time of the exodus), *therefore* will I visit upon you all your iniquities." (Amos III: 2.)

That is the meaning of historical divisions. A certain work has to be accomplished, and if this is not properly divided up between the different races, nations, families, religions, making each one responsible for the performance of a specific part thereof, then the work will remain undone or will be imperfectly done; just as my children and your children will not be properly clothed, fed, educated, trained, loved, if everybody and therefore nobody assumes the obligations of father and mother. And if I do my duty towards my children and every other father does his duty towards his children, do we not do just so much to uplift humanity; if I fulfil my special obligations to my country and every other citizen fulfils his, do we not in just that measure raise the standard of our country and create a higher standard for other countries? Did not Jesus say to his disciples: "Go not into the way of the Gentiles and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel?" (Matt. x:5, 6.) The work must be properly divided up. Everybody's business is nobody's business. The orphan left to everybody's care will either be cared for by none, or cared for by too many. If the work is not parcelled out, either men conflict and waste their energy, or they do nothing and leave valuable energy unutilized. Both are bad.

And then, if after years of toil and hardship and sacrifice and suffering, I lay down the task I voluntarily assumed, what guaranty have I that some one else will take it up where I left off and continue the work? If there is something easier in sight, something that does not invite persecution, that does not necessitate much self-denial, that does not compel heroic suffering, what right have I to expect that at all times enough men will be found who will feel the obligation to take up the harder, the more painful, the less popular, the worst paying, the most ungrateful cause? The only way to insure continuity for a cause is to make men and women feel that history—or, in other words, ancestry, birth—imposes specific obligations upon them which they cannot and dare not escape. They must not, of course, do over again the precise work their fathers did. Reverence for the past must not conflict with the demands of the present. But they dare not shirk their destiny, be heedless of the call of the ages, let die with them what the sweat and suffering of twenty generations accumulated.

Why, if there had not been in Israel this sense of a birth-obligation which cannot be shirked,—and I take my people as an example, because what applies to them applies equally to every spiritual movement you represent,—considering that these many centuries to be a Jew meant to endure hatred, injustice, persecution, expatriation, restriction of rights, every possible kind of humiliation, calumny, martyrdom, there would certainly not have been enough to assume the burden voluntarily. And what would have been the result? The spiritual force of the Jews would have spent itself, the soul energy which manifested itself in that intellectual power, charity, chastity, temperance, obedience to law, faith, martyrdom, which is the admiration of the intelligent, would have exhausted itself; that trained sense of solidarity which supports with such splendid generosity so many charitable institutions would not be; the truths for which Israel stood in defiance of the world would have been submerged. And who would have been the losers?—humanity. For is the Jew less a man because his father and grandfather were Jews? Is the American less a man because he is a citizen of the United States and not of the whole world?

We are not here, therefore, to found any religion, to break up any religion, to antagonize any religion or to criticise any religion—even that universalism which would compel Mr. Alcott to move somewhere outside of this universe.

We have an entirely different mission; we want to emphasize together the great truths of religion which we hold in common; we want our best minds, our most eloquent tongues, our most enthusiastic souls, our most generous hearts, whether they call themselves Unitarians, Universalists, Jews, Independents or what not, to unite in spirit and work, and with the authority of their learning, their honesty, their fearlessness, their freedom from the trammels of dogmatism and credulity to defend religion rationally by presenting it in conformity with the highest intellectual-moral thought of the day.

Religion—not a religion—has been challenged and attacked by giants. Science with a powerful arm has dealt mighty blows against favorite, time cherished beliefs. Criticism has pulled the Bible to pieces with a terrible grip. Agnosticism has shoved aside the pedestal on which all faith rested; and like a plague, indifference has seized hold of the masses. The result is that our churches are disintegrating, that thousands and tens of thousands of our best people have practically become estranged from religion. The masses keep aloof from churches and even boys' brigades, stereoptican views, gymnasiums, expensive choirs, bill-posters, sensational themes, fifteen-minute sermons and a score of other such devices cannot draw them. For those Goliaths cannot be successfully attacked by silence, by heresy-trials, by sensationalism, by a sneaking retreat or by a half dishonest new interpretation of old forms and dogmas. Like David, we must step before the enemy in the name of the Lord of Hosts, so boldly, aggressively, consistently and whole-heartedly, "that all the earth may know that there is a God in Israel, and that the Lord saveth not with sword and spear." Our enemy is not concentrated in one place. Our foes are many and are everywhere. Single voices here and there are not loud enough. We have an answer. Why not give it so that it must be heard? Why not unite our forces and like prophets everywhere cry aloud and spare not, lift up the voice like a trumpet and declare unto the people their transgression? Let us strengthen each other's hearts, as the presence of one regiment gives courage to the other, and let us come out boldly and say we too do not believe this and that, not because we are irreligious, but because we are religious. Let voice re-echo voice and

say to our thinking people you have no cause and no necessity to estrange yourselves from religion.

Science and religion are not in conflict. Science may be an enemy of blind faith, of superstition and of dogmatism; but it is the friend and ally of religion, because it searches for the eternal laws of nature, and instead of limiting the power of God and dispensing with God, spiritualizes our conception of Him. Science does not intend to answer all the questions of man nor is it adequate to supply all the needs of the soul. Chemistry cannot solve the problem of psychology, zoölogy will not explain morality, physics will not interpret the universe; nor can we get along without a God. As Dr. Carus says: "Scientists may err and religious doctrines may be wrong, but science cannot be anti-religious and religion cannot be anti-scientific; for what is science but the search for truth according to the best, the most reliable and most accurate methods of investigation, and what is religion but the love of truth applied to practical life?"

Religious people can believe that the Bible is not an inspired book in the sense that every word of it has been dictated by God. The Bible is indeed the grandest, the most inspiring, the sublimest book that has ever been written, but we do not literally endorse every sentiment and historically accept every statement in it, and nevertheless with the aid of reverent scholarship, every myth, every miracle will unfold a truth, every narrative a sermon. We do not exact blind faith; we do not demand subscription to metaphysical creeds; we do not claim that salvation depends upon the acceptance of certain dogmas, we do not say that religion is the practice of certain ceremonies whether it be mass or baptism, or the putting on of phylacteries, though we recognize the value of symbols; and yet we are religious people, and multitudes who can affiliate with no church can believe with us that there is a God who guides the destinies of men and nations, believe that the soul is immortal, believe that God is best served by a righteous life seven days in the week, believe that all men are brothers who should act towards each other in justice and love, and not like wolves ever struggling to snatch the bone from the weakest.

Now why should not these people in the smaller communities where they can never have a chance to work with their respective denominations, even if they would want to, federate on the basis of the universal truths of religion?

Freeport has shown that it can be done. Here the Universalists, Unitarians, Jews, Independents, Unchurched who, before this, had no place to worship, have found a religious home; here they have the chance to satisfy their religious yearnings, can teach their children the fear of God and have become a power for good in the community. And what Freeport can do, a thousand other places in this country that have the same elements and are just as ripe for it, can also do.

To people who are accustomed to measure everything by a material standard, the formation of this one congregation may look like a small result for a year's work; but this is a wonderful spiritual demonstration. It shows that religion is being borne from a lower to a higher plane. It shows that seeming decay is sometimes only a form of growth, that out of the ruins of a shattered faith may spring another filled with a higher purpose, that danger can never come to religion when it responds to man's deepest needs and highest desires.

All spiritual progress is slow, but the leavening goes on. Ideas make themselves felt, first among the few, then among the masses. Those of you who have caught sight of the goal, never lose it from view. Even if you stand alone, follow your vision of the larger hope and promise, and "the little one shall become a thousand and the small one a strong nation."

But if we fail, Amos, Hosea, Jonah failed, —Samaria was destroyed. Isaiah, Jeremiah, Micah failed, — Jerusalem was destroyed. But their truths lived and fructified the world. So this experiment may fail and another and another, but our truths will surely live and take root. Let nothing discourage us.

Not Institutions But Homes.

Gov. Altgeld of Illinois, is not a man without faults, and his administration is one marked with mistakes, but he is a man of opinions and independent in expressing those opinions. The following letter explains itself and ought to carry much weight. The legislation that would carry out the recommendations of the governor was sought for at the hand of the Illinois legislation at the session of 1882 and '83 by a committee appointed from All Souls Church, Chicago, and pressed still further two years later in the session of 1884 and '85 at which time the work was greatly aided by Miss Lathrop of the State Board of Charities; but the bill was defeated, we are sorry to say, by the activities;not of the vicious or the selfish but by the vigilant representatives of the "Institutions" for children in the State. It is pitiable to note how the institutional passion for big buildings, the latest contrivances in heating and cooking apparatus, for clean floors and trim beds take possession of the charitably inclined once they get started in that way. The occasion for the writing of the following letter was some humiliating trouble concerning the Girls Industrial School at Evanston, largely under the management of women, showing criminal inefficiency if nothing more.—EDITORS.

Springfield, Ill., Oct. 10.—Harvey B. Hurd, President Children's Aid Society, Chicago, Ill.—Dear Mr. Hurd: A somewhat extended observation has forced the conviction onto my mind that our whole system of caring for dependent children in public institutions is to a great extent a failure and should be changed.

As you are aware the entire institution system is of recent origin and there are serious objections to it in all its branches. But in most cases we have nothing better to substitute and therefore are obliged to continue it. For example, we have as yet no satisfactory substitute for insane asylums. We must have prisons and we must take care of the feeble-minded and the physically helpless as well as of the aged who have no means of support. For all these the institution system will have to be continued and as to these it is only a question of bringing the institutions onto the highest plane possible.

But when it comes to the young the case is different. They soon become institutionized, which means they are forever disqualified from making their own living. During the impressionable part of their lives their character is shaped, their habits become fixed, and the spirit of self-reliance is either destroyed or dwarfed, so that when they leave the institution they are helpless.

In all conditions life is in a sense competitive, and the boys and girls who have grown up in private homes possess a degree of self-confidence and self-reliance, to say nothing of a knowledge of the world and of affairs, which places them far in advance of the institution girl or boy in the struggle for existence. It is a common thing to see in institutions both girls and boys who are bright, industrious and spirited and possess excellent principles, but who are absolutely helpless when they leave the institution. They become accustomed to working with a large number and become accustomed to being provided for and to being guided in all particulars, so that as a rule they are weakened for life, while the children, coming from even the poorest private homes, are often found to be self-reliant and often become the most successful men and women.

I am convinced the best method devised for dealing with homeless children is to place them at once in private homes, where they may be treated as members of the family and begin early to learn the hard realities of life and the best ways of meeting them, and for this purpose they should be detained in an institution only until it is possible to find some place for them.

If there are any legal difficulties in the way of having these public officials who deal with the poor carry out this policy, then the law should be changed as speedily as possible so as to permit it, and put an end to the herding of children together into institutions where they are prisoners, without being guilty of any offense except that of being friendless and poor.

Referring now to the Girls' Industrial School at South Evanston, I will say a personal inspection satisfied me no amount of skill or ability can make a success of that institution under the conditions as they have existed for a good while, and as they will be even after some improvements which they contemplate shall have been made. I therefore feel it to be my duty to discharge these girls from that institution in case homes can be found them. But this is all the power I have in the premises.

There seems to be three societies in Chicago which make a business of finding homes for this class of children. One of them has offered to take forty of the girls and place them in homes at once. Another claims to be able to take all of them and put them in private homes immediately. I thought it but fair to your society to invite it to take some of them if it is in a position to do so. I expect to take action at once in this case and if you have anything definite you desire to communicate to me on the subject I shall be glad to hear from you. Very respectfully yours,

JOHN P. ALTGELD.

Child Training.

BY H. A. WARREN.

An editorial in the issue of THE NEW UNITY of October 10th bears so closely upon current psychological and educational thought as to challenge an answer from the thoughtful student of those subjects. The editorial is as follows:

"Is it not possible to pass along the experience of the father into the life of the child? Must each babe born into the world be compelled to pay the sorry price of the pioneer and to suffer the pangs of the explorer? This is the problem of education and it is the problem of the church."

The primary question here is that of the law of psychic growth. Does the child pass through the same soul development as his father; or does he receive, if not his father's thought, at least his father's tendency of thought? If the former is true, then the conclusion seems to be drawn that future individual and race evolution must pay the same price as that which it has hitherto paid—the temporary sacrifice of vitality attending the passage from a lower stage to a higher. If the latter be true then, we are lead to infer, the growing man will be spared the waste of time and energy of investigation in already explored fields of knowledge and all the sorrow and paralysis of will that result from long continued uncertainty. To bring to pass the latter of these two possibilities the editor declares to be the problem of education and of the church.

The attempt at a definite solution of the problem brings us face to face with the most important principle upon which modern pedagogics is based—that of the similarity of the development of the race and of the individual. "The idea that the individual recapitulates the experience of the race in his development has existed in some form or other since the post-aristotelian philosophy.* In other words the mental processes of the child are those of his savage ancestors, those of the youth correspond to a more civilized but still barbarous stage, and it is only in manhood that the physical and psychical maturity to which the race as a whole has reached is attainable by the individual. Let us review these stages of race civilization at greater length.

The intellectual history of every race, as shown by Spencer, Fiske and others is the history of the continued attempt to find causes for observed phenomena. The savage, being unable to conceive any other than a personal agency, attributes to a personality each event of nature and believes implicitly in the reality of that personal cause. This is the fetichistic, later the polytheistic stage which gives rise to the myth and is fostered by the imaginativeness of early man. As knowledge increases and things begin to be classified and relationships begin to be discovered between phenomena formerly regarded as unrelated, the several gods become merged into a few who determine widely extended but similarly conditioned events. Thus Jupiter, Neptune and Pluto each reign supreme in his own kingdom of earth, water and the lower regions.

The monotheistic ideal is the next in order. But while the people believe in one God they are still unable to detach the personal element from many of the events of nature. Entities, qualities more or less personal, are referred to in explanation of the characteristic properties and actions of things. For instance, a luminous body is said to have the peculiar property of "luminosity" which enables it to give light. A belief in spirits, genii and angels marks this less developed monotheistic attitude.

It is important to notice, however, that as the many gods of the polytheistic system were gradually divested of their divine nature, their personalities were continued as heroes. Thus as mythology is the literary expression of the first stage of civilization, that of the second stage branches into two distinct currents—the hymns, prayers and reflections inspired by the idea of one god and hero-lore. Side by side with the poem of Genesis and the spiritual reflections of Job and the wonderful deeds of Sampson and the better authenticated achievements of David, Hercules, Æneas, Romulus, Siegfried, King Arthur and Hiawatha are at one end of a stream of hero-worship of which the present Napoleon cult shows the undiminished vigor. This stage of civilization is marked by loyal adherence to chieftain, king and ruler. Men freely offer their lives that their commander's power may be extended and regard all they possess as held in trust for him.

Lastly, the spirit of organized scientific investigation begins; and with the advent of science is dealt the first blow at anthropomorphic monotheism. Slowly people are beginning to see that the nature of the first cause is incomprehensible and that the agnostic attitude is not an irreverent attitude. With this discovery men have begun to limit their search for causal relations to those bounds within which the mind may safely assert itself. From a first cause they cannot understand they are turning away to secondary causes which they can understand; and with the added impetus of biography which is hero-lore in modern dress, they have begun to investigate human phenomena. Thus the recent tremendous advance in history and sociology may be accounted for as the result of the converging of two streams of thought, the biographical naturally widening into the historical and the sociological and the philosophical, beaten back by barriers the human intelligence can never surmount, reverting to the least explored portion of the knowable as offering the greatest opportunities for its activity.

Now if we accept the theory of the similarity of the psychical development in the child and in the race, how can we hope to "pass along the experience of the father into the life of the child?" Modern pedagogics confirms us in the belief that if a normal development is to be attained the child must pass through his stage of myth-making and through his passion of hero-worship before he can arrive at a conception of the higher ethical ideals and the broad sympathy of the adult who holds himself as a member of civilized society. Why, further, should we think it necessary to pass along this experience? It would be to cheat the child out of the pleasure of growing naturally into the broader and higher life. It would be to warp its nature out of its own path. How long will it be before the fathers, the mothers and the preachers learn the great lesson that in the *natural* psychic development there is no "sorry price" to pay and no "pangs" to suffer any more than in the natural physical development?

So far as sorrows caused by philosophical timidity, theological doubt or ethical uncertainty go (and it is evidently these sorrows to which the editor refers), they are caused by a violation of the principle traced out above; instead of guiding the child along the path of a natural development the father or some well-meaning friend tries to pass along the experience of his mature years into the immature mind of the child. Every attempt to teach a little child about God is an infringement on the laws of that child's growth; every effort to bring the youth to a sense of social obligations which belong only to the mature man is a like infringement. The child should have his fairy stories and the youth his hero stories before either is ready for the conception of anything higher. The Sunday School and the revival meeting have done incalculable harm in this way. They try to pass along the experience of the grown person into the mind of the child.

Unitarians, especially, should be careful to avoid this mistake with their children. The Unitarian is at the extreme end of a long epoch of intellectual evolution. He should realize that his non-anthropomorphic conceptions of God with all the minor beliefs accompanying that conception are entirely unfitted for the comprehension of his child who is at the other end of evolution. He should respect the laws of his child's growth and use with him the phraseology which he can understand. The recent progress in Sunday School instruction as presented by the secretary of the Western Conference [Rev. A. W. Gould, 175 Dearborn street] is a long step in this direction. But not till the church, orthodox as well as heterodox, conforms it teaching of religion to pedagogical laws; not till parents learn to do the same, will growing people cease to "pay the sorry price of the pioneer" and to "suffer the pangs of the explorer."

* Dr. C. C. Van Liew in the Herbartian Year Book, Vol. I.

The Word of the Spirit.

"Get thee up into the high mountain: lift up thy voice with strength: be not afraid!"

Responsive Reading.

II. Selected from Marcus Aurelius.

BY REV. CARLETON F. BROWN.

He who acts unjustly is guilty of impiety.

For the universal nature has made rational animals for the sake of one another, but in no way to injure one another.

He who lies is guilty of impiety.

For this universal nature is named Truth and is the prime cause of all things that are true.

He who pursues all pleasure as good and avoids all pain as evil is guilty of impiety.

For such a man must often find fault with the universal nature.

He who does wrong does wrong against himself. He who acts unjustly, acts unjustly to himself.

When thou hast done a good act and another has received it, why dost thou still look for a third thing besides—either to have the reputation of having done a good act or to obtain a return?

Be not diverted by the blame which follows, but if a thing is good to be done or said, do not consider it unworthy of thee.

Be cheerful also, and seek not external help nor the tranquility which others give. A man must stand erect, not be kept erect by others.

Men seek retreats for themselves in country houses, seashores and mountains. But nowhere does a man retire with more quiet or freedom than into his own soul.

Remember to retire into this little territory of thy own. Do not distract thyself, but be free and look at things as a man, as a human being, as a mortal.

Look within! Within is the fountain of good, and it will ever bubble up if thou wilt ever dig.

Let the Deity which is in thee be thy guardian, like a man who has taken his post waiting for a signal.

He Writes His Own Funeral Sermon.

Out west, when a liberal thinker dies, they are often at a loss what to do for a suitable minister. Geo. S. Geer, an elderly farmer in western Minnesota, had such strong opinions against the old-style teaching, that he prepared a statement of his own and requested that a thoughtful editor, living in the neighboring town of New Paynesville, should head it, and add such remarks of his own as he thought best. After the reading and the address were concluded, a number of bright drinking people took the speaker by the hand and assured him that it was the best funeral sermon they ever heard. The whole affair is unusual, though certainly commendable, and may give hint to the isolated in other communities. The incident is so suggestive of the deep loneliness of the isolated liberal that we print the addresses entire not only for the thought therein contained but for the fellowship thereby expressed.

Editors.

GEORGE S. GEER'S STATEMENT.

We have assembled here, relatives, neighbors and friends, to express the sympathy and sorrow we feel on the departure of him whose lifeless body lies before us. Although death is as inevitable as fate, it is impossible for us, from our point of view to think of it otherwise than as a loss, and indeed the death of every good and useful person is a loss to family, to the community and to the world, though in the higher sense this loss may be only temporary and relative rather than absolute. Death is as natural as birth, and therefore is in itself not to be counted evil.

Solemn before us stand veiled in impenetrable shadows, the dark portals of exit from this brief existence, and through these portals we see our friends and comrades vanish one by one until we all follow them into the

silent land whither have gone countless millions since man appeared upon this globe. Indeed, every spot upon the ocean's floor, from India's seas to the base of the icebergs which guard the poles, is a grave. Every inch of the earth's surface, from shore to shore, from loftiest summit to lowest plain, is a grave. Every atom of dust has been wet with tears for the loved and lost. The earth is one vast charnel house where the forces of life and death triumph over physical forms.

Meantime the human race being perpetually renewed knows no diminution and feels no loss in the death of any individual member of it, however illustrious and highly gifted with genius they may have been. Nature, the insurmountable and mute, gives no sign of regret or of remembrance of the innumerable millions of beings whom she has borne and matured in the past; but as fresh and vigorous as ever, she is continually welcoming new-comers to her mixed domain of good and evil, joy and sorrow, to tread the routine of life as if it were something new and inexperienced. In view of the brevity and uncertainty of life from day to day, and of the mystery and certainty of death, after a few short years, the energy, hopefulness and activity of the human race are something wonderful.

Why is this so? Because we find this life itself is good and desirable. Everyone who has made the most of it, so that in leaving it he can say, "I have really lived," has been a guest at the table of life, where the seats, as well as the bill of fare, are unlimited. We all should feel that it is better to have lived than not to have lived. It is a ceaseless, inevitable change, and its completement is death, like the seasons.

Swiftly runs the tide from infancy to old age. We start on the journey, surrounded by friends and relations who leave us one by one. As we press onward the memory of these grows dim, the parting pangs made less hard to bear, and when we reach the summit and look down life's western slope to the golden sunset, how few are left of those who were with us when we started. Aged father and mother, on whose brows the diamond crown of years rests in honor, recall the friends of youth on the great Argosy, which spreads its sails of promise invoking the winds to waft it over propitious seas, but few remain. We recall, only to remember the wreckage of their hopes or the diverging paths on which they sailed when we bade them good-bye through the gathering mists and saw them no more.

In fact, we live only that we may die, and thus enter a new and higher existence, with wider opportunities and exhaustless endowments. Socrates, the great Athenian philosopher, said it was a gain to die. And still, if there is one word more than another suggesting images more dreadful and crushing to the human race, it is death. Yet, properly understood, it should rather bring delight, the gateway to a higher life, controlled by nature's laws, through which all must pass to gain the vantage ground. That other life is the continuation of this, and while in the order of growth it is best that the experiences of life be gained. Such is the wisdom of the process, that whether the departure occurs with the first breath, or after the allotted years of old age, the spirit passes on to its heritage.

To the mother who mourned her child, the grassy mound, the marble slab and the name questions, "Is that all?" If her vision could penetrate the veil which shuts down between the world of mortals and of spirit, she would see that child, tall and beautiful, as taught and cared for by the friends gone before. As the babe was received into this life by a loving mother, so its spirit was received by as loving care, and it has grown under such conditions as earth life cannot give.

The aged father and mother, who in the full fruition of the years, after the burden and cares of their earthly pilgrimage have been courageously and dutifully borne, are gathered like the ripened harvest, and find in death rejuvenated youth. Shall we call them back? Shall we ask them to again take up their abode in the worn-out bodies they have abandoned? Bitter tears falling on the embers of our love, answer no! It is human to weep, but our sorrow is selfish, for it is our loss, not theirs. Let not our grief be reflected on them. They are with us in our thoughts and our sorrows. We cannot say they have departed, for they are here; we cannot say dead, for they have awakened to a life eternal; we must pass on to them. A swing of the pendulum, be it more or less, and we shall cross the river where so rapidly our nearest and dearest are gathering. There the broken strands of friendship will be reunited; the broken family circle made whole, and bound by the cords of sympathy, we shall, in the delights of the infinite possibilities overshadowing us, forget the incidents, the pain, the sorrow, the burdens and cares of the brief day we had on earth.

The funeral address, by Editor Geo. R. Stephens, then followed:

We have come here to say good bye to a brother of earth who has solved the riddle of life. Sixty-seven years ago a fond young mother held in her arms a bright little child and as she looked into its fair, fresh baby face, her heart thrilled with the holiest emotion known to the human breast. The child grew to man's estate, and made himself a force among men. He passed the noon-day of his life, and the shadows of the afternoon of his life kept lengthening out until nearly three-score years and ten were reached. And now while we stand here with questionings as to whence we came, and whither we go, we wonder more and more WHY we are? Have you ever thought of this, my friends? Have you ever asked why the sun shone, the rain came, the grass grew? Was it that the beasts might eat it, and that man might eat the beasts? What *is* man, oh Jehovah, that thou art mindful of him? Was all this stupendous plan of sun, rain, seasons, vegetation and animals, all devised expressly for man? If so, why? Is it enough that you or I eat and keep ourselves alive as long as we can? Not a very complete picture, is it? No, but the thing to do, to make that picture glow with grandeur is brought before us today. You have come to pay the last courtesy to a *departed* son of the earth. Did you always pay every courtesy due to him in his life? He is now beyond your favors or your slights. If you disagreed with him in life, can you not see the littleness and the uselessness of it all now? On the contrary, if you met him with a smile and kindly handclasp, are you not glad of it now, in this still and solemn hour, when heart seems to speak with heart and each with God?

I have often thought that though death comes as a chief stealing away our treasures, it is after all a fact that no lesson is so impressive as this. We go rushing heedlessly about, getting dollars or trying to be amused, and forget that maybe we are neglecting to pay a smile here, or a kind word there, until we are suddenly confronted with a cold, marble face upturned to us,—a mute sermon —not matched by any in life. Is it not, then, worth something to die, if we thus call our friends from thoughtlessnsss to high resolves and better deeds? But, death is more yet than this. It is a part of the great plan. Nothing lives always. We see trees, insects, plants, animals, *all* vegetable and animal life beginning and ending. Worlds are born, run their courses and decay. It is absolute, unvarying law, and as man is subject to law just as all the rest of God's works, he must be born, play his part and go hence. Therefore we should make no complaint against God because of the working of a law which we plainly see to be a good one in all the universe. That great power that is able to bring us into the world is amply able to take care of us after we go out of it, and why waste time worrying about that when there is so much for us to do here? Let us here and now lift our minds and think of the noble things of character, brotherhood and duty. Let us be kind to our friends, families and neighbors while they are with us; and when this hour of parting comes it will be a clarion call of duty done that will echo a glad refrain through our hearts every day of our lives.

You see I come to talk to you not so much of death as of life. This we have,—let us make the most beautiful thing we can of it. Let us fill it with appreciation of friends, for this is one of the never-ending streams that holds humanity up in its many hours of weariness and trial. Let us listen to the sweet notes of life, instead of being jarred by the discord. Let us pick more flowers, and fewer briars; let us be more like the lark and less like the owl.

I presume some present may wonder as to what of the belief—or lack of belief—on the part of the brother just gone over to untried shores. It might be said of him that he was a Protestant, only he protested a little more strongly than many of us. We don't know what the first religious belief was, but we know it was different from anything we have now. So then the first man who differed from the first belief or creed, was a Protestant. In our own era, the Catholic is considered the original Christian church, that is, after the disciples. The first protestants were the Episcopal. Then the Methodists protested from that church, then other sects did the same, some denying a little more, on down in grades and degrees, until the last limit was reached of the most extreme pro*tes*tant, or, as the word is now pronounced, *Pro*testant. The day was when to deny any one small point was to be branded as an infidel—a worse term than house-burner, thief or murderer. But gradually the world has grown in true Christian forbearance until now you hear in the pulpits on every hand that a man is not to be judged or condemned by what he believes. The day once was when, to be a believer was to be a martyr, but now it requires a good deal of strength of character to be a dissenter or independent thinker. It used to be said: "Prepare to die," but now we are better taught that we most need to prepare to live —live right, and dying will take care of itself. It used to be said, "Speak no ill of the dead," but a far better teaching commends us to speak no ill of the living. We used to be warned to "flee from the wrath to come," but now we hold up our hands in loving trust to a Father in whom we know there can be no wrath. He simply places us subject to the law, that if we live right we shall die right. I have tried to picture to you somewhat of the glorious possibilities of this life. It is far grander than we have thought. Let us, each and all, quit this unthinking right now. "Let us so live that when the summons comes, we will go not as the slave scourged to his dungeon, but like one who wraps the drapery of his couch

about him, and lies down to pleasant dreams."

The exercises had opened by singing "Over There," and they now closed by singing "The Home of the Soul," both of which were his favorite hymns.

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—Be sure they sleep not whom God needs.

Mon.—With truth and purity go other gifts!
All gifts come clustering to that.

Tues.—Give us no more of body than shows soul.

Wed.—Go on, and die thou going on.

Thurs.—How carve way in the life that lies before,
If bent on groaning ever for the past?

Fri.—He who stoops lowest may find most.

Sat.—Scheme, as for heaven,—but on earth be glad
If a least ray like Heaven's be left thee!

—*Robert Browning.*

The Meadow Brook.

I turn no mill; no lake I fill;
No white sail flutters on my breast,
I show no grace of naiad's face,
Whose soft, warm foot my sands has pressed.
From one small spring pure draughts I bring,
And tiptoe through the thirsty land.
Cup-bearer I where brown wrens fly,
And violets hide on either hand.

In untaught song I flow along,
Nor seek to utter that deep word
The ocean spoke when first it woke,
And all creation paused and heard.
God's hand hath bound its own true sound
To every string he plays upon;
His listening ear hears, soft and clear,
The music of my whispered tone.

When goldenrod and asters nod,
And grasses edge my narrow stream;
When swallows dip and orioles sip,
My shining waters slip and gleam.
Some little need in flower or weed
To me alone in trust is given;
And knoll and tree leaves space for me
To mirror forth a strip of heaven.

—CURTIS MAY, in June *St. Nicholas.*

Thoroughness.

BY MRS. JESSIE WHITSITT.

The world today has no room for plodders with their "it will do" kind of work; but it calls for energetic workers, those that understand and appreciate the great value of thoroughness. The goal to be reached by many is—"only to get through," no matter how, nor what is the quality of work turned off. This is the great reason that so many of our sewing women, our kitchen girls, and many of our working people are failures. They would like to be classed as good workers and receive good pay, but they are not willing to give the time and labor necessary to attain this success.

We find many people unfit for their chosen work, and their places could be filled at an hour's notice; they do their work well, only while it is a novelty. If work is not well done, the rapid method employed never redeems it. Quickly is not always what we want; "well and thoroughly," should be our motto; slip-shod, rushing methods never pay in the end. If we find a person that has had a successful career, we will find that the way was paved with hard, close work, and the great desire for accuracy and thoroughness.

Thoroughness is one of the principal elements of success, and applies to the highest of work, as well as the smallest routine detail of kitchen work. There is always room at the top, and the demand for workers, who are capable is always greater than the supply.

The Inevitable.

I like the man who faces what he must
With step triumphant, and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear
Falls from his grasp; better, with love, a crust
Than living in dishonor: envies not
Nor loses faith in man; but does his best,
Nor ever murmurs at his humbler lot,
But with a smile and words of hope, gives zest
To every toiler. He alone is great
Who by a life heroic conquers fate.

—SARAH KNOWLES BOLTON, in *Youths' Companion.*

What the Squeaking Chair Said.

BY CLARA DILLINGHAM PIERSON.

Josie threw herself into the big rocking-chair by the fireplace, gave it a jerk or two until it was turned to suit her, and settled herself for a good cry. She cried because she was disappointed, because she was angry, and then because she couldn't stop; and all the time she was rocking just as hard as she could.

After a while the tears began to flow more quietly, and then she stopped to listen to the sputtering of the grate fire, and then the queerest thing happened. She heard a snappish little voice that seemed to come right out of the fire, and when she looked she saw a little woman with a blue skirt, yellow waist, and high red hat, dancing around on a stick of wood and talking all the time.

"I declare, it makes me really out of patience to see a child so silly. I can see out of the window to where her friends are playing, and I saw them waving their hands to her, and yet here she sits, with a cross face and red eyes and nose, and with half a dozen big tears rolling down her cheek. And what is it all about? Just because her loving mother asked her to mind the baby while she went out for some fresh air. The poor woman has hardly been out in a week, and Josie has been out nearly all vacation. She is a very silly and selfish child."

Josie was trying to answer when she heard a gentle voice replying from under her chair.

"I think you are rather hard on her, Madame Flicker. You see she did come in to sit beside the baby, although she didn't want to."

"Come in! Yes, I should say she did. With a face like a thunder-cloud, and Mrs. Radcliff lost half the pleasure of her walk by seeing what a disobliging daughter she has. I know she'll hurry back, too."

"But Josie is young, Madame Flicker. She will be more thoughtful by-and-by. It is only about ten years since she was a toddling baby herself. I remember when she was very sick and Mrs. Radcliff sat on my lap most of the time for eight days and eight nights holding her and watching her. It was soon after little Ernest died and she was tired out and worried. Josie will be like her sweet mother in time, I am sure."

"In time! Well, she takes a lot of it. Only this morning my friend, the clock, was saying that there was no pleasure at all in telling her the hours, for she used them all in play. She says she doesn't *like* to do these things. As though that made any difference! Do you suppose I like to be jabbed and poked with a crooked piece of iron if I try to rest any during the day? Do you suppose the clock, just as he gets his week's work almost done likes to have a brass key poked into him and feel himself wound up for another week? I fancy you don't like to be sat down on so often, or kept teetering on your rockers. But things must be done and as I was saying—"

Just here the baby awakened crying, and Josie jumped up and took him with her to the big rocking chair. As soon as she had him quiet she said very impressively to the fire, "Madame Flicker, you deserve a thorough poking. I won't give it to you, but I'll show you that the Chair was right." With that, she wrapped the baby carefully and put him in his cab, rolling him up and down the stone walk until Mrs. Radcliff came in sight, hurrying towards home.

It was a very bright face that the little girl lifted to her mother, and a happy voice in which she said, "Oh mamma, it's the first time you have worn that pretty bonnet, and your cheeks are as red as roses. Baby's as good as gold, and you can make calls until supper time. Truly, I'd as lief take care of him as not."

Mrs. Radcliff was somewhat surprised, but being a wise woman only answered, "You are growing very womanly, dear, and I see I shall soon have a strong helper. I will run in and see Mrs. McFarlane a little while."

Queerly enough, that very night Josie's father said to his wife, "My dear, that big rocking-chair squeaks dreadfully. I must fix it after supper."

Mrs. Radcliff said, "Oh, must you? I hate to have a hammer touch that dear old chair of my grandmother's. I remember that the first time I noticed even the slightest creak was the day Josie said her first word. I don't suppose she remembers it."

And Josie said, "I remember its last squeak better. It says such nice things when it squeaks. I don't ever want it fixed."

And it never was.

PROF. WILLIAM JAMES, of Harvard, in his text-book on psychology, says: "Could the young but realize how soon they will become mere walking bundles of habits they would give more heed to their conduct while in the plastic state. Every smallest stroke of virtue or of vice leaves its scar. The drunken Rip Van Winkle in Jefferson's play excuses himself for every fresh dereliction by saying, 'I won't count this time.' Well, he may not count it, and a kind heaven may not count it, but it is being counted none the less. Down among the nerve cells and fibers the molecules are counting it, registering and storing it up, to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course, this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres by so many separate acts and hours of work."

....They have queer stonecutters down in Maine. Deacon Hackett lost his second wife lately, a scrawny and shrewish woman, whose loss was not an unmixed sorrow. Still, the deacon dutifully decided to give her a monument. Being rather "near," he haggled with the village stonecutter as to the size of the slab, and finally chose a very narrow one, at a bargain. The inscription was to be as follows:

SARAH HACKETT.

"Lord, she was thine!"

But the stone was so narrow that there was no room for the last letter, so the stonecutter left it out, with this result:

SARAH HACKETT.

"Lord, she was thin!"

—*Harper's Bazar.*

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The Liberal Field.

Freedom, Fellowship and Character in Religion.

Chattanooga, Tenn.

All Souls' Church has extended a joint call to Mr. and Mrs. Leslie W. Sprague, of San Francisco, to become its pastors. Mr. Sprague preached here one Sunday in October, and Mrs. Sprague has filled the pulpit for six weeks most acceptably. Mr. and Mrs. Sprague are withholding their answer that they may first study the conditions and possibilities of the church. But it is arranged that they will spend the month of December here in joint labor and await results. Chattanooga is a city of historic interest and it ought to have a flourishing liberal church.

Meadville, Pa.

The church here is in a happy, prosperous condition, the congregation steadily growing from Sunday to Sunday. Pastor and people seem admirably adapted to each other. The Sunday School as a Sunday School should be, is full of active life. Last Sunday the Young Ladies Aid Society presented the Sunday School with a beautiful national flag, which artistically draped the pulpit; back of it, on the wall hung a small silk flag that had been carried through the Civil War by Rev. Mr. Beeman, one of the members present. It carried many of us back to those terrible days full of intensity, when days and nights were measured by heart beats not by hours. Each one as they entered the Sunday School room were given a small flag on which was printed—"I pledge allegiance to my flag and to the Republic for which it stands: One Nation indivisible, with Liberty and Justice for All." The service was a service of patriotism, consisting of appropriate quotations from statesmen and poets, patriotic hymns and receiving the flag with the flag salute—the audience rising and repeating in concert with the pastor the passage printed on the flags, closing with singing "America." Altogether it was a service pleasing and stirring to the older ones and one that would awaken the enthusiasm and patriotism of the young—a service long to be remembered. The various church activities—Ladies Benevolent Society, Young Ladies Auxiliary, The Cheerful Workers, Unity Club, Teacher's meetings, etc., are all in active operation. The kindergarten which meets in the chapel is in a flourishing condition.

Peoria, Ill.

The life and interest of the People's Church is still kept, especially in the Sunday School which is strong and active. We understand that a vigorous winter campaign is being planned by the society and we trust that it may produce satisfactory results.

Washington, D. C.

All Souls' pulpit has been occupied for the past two Sundays (Nov. 17–27) by Rev. Leslie W. Sprague, of San Francisco. Large audiences have assembled and the best of spirit prevailed.

THE COMMITTEE ON FELLOWSHIP of the National Conference of Unitarian and Other Christian Churches. The Rev. Walter Knight, of Clifton Springs, N. Y., having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, Chairman.

Miss Adah A. Allison.

Passed to the higher life, at Lone Tree, Cass Co., Mo., on Nov. 12th, Miss Adah A. Allison, aged 34 years and 5 months. This noble girl was one of UNITY'S readers and an enthusiastic worker in all reforms; she was a loving daughter and kind sister and her loss is a great one to the home circle and the community in which she lived. Her death was due to surgery performed in the hope of saving her life. Her last days were so severe that stout hearts were appalled, but her patience never wavered till her loyal heart ceased to beat. Liberal papers please copy.

The Sunday School.

The World Is Saved by the Breath of the School Children.

Contributions to the Western Unitarian Sunday School Society.

Our society is doing pioneer work this year, as it has done in the past. Mr. Blake's service book from the ethnic scriptures and the great writer, was a pioneer to clear the road for the great army of the churches to march. The Six Years' Course of the Study of Religion was another such pioneer work out of the wilderness of sects and special religion into the great open plain of Universal religion. The present year's issue of "Nature Studies" is a third great pioneer work to lay the foundations of religion even for the youngest in the true facts of nature and humanity instead of in the doubtful and discredited stories of any so-called Sacred Book. This last step has met with a cordial, even enthusiastic welcome from those who were far enough along to be ready for it. But naturally the number of such individual and schools is very limited, and though the subscription list has risen to over 1 200, yet the returns do not pay for the cost of printing the leaflets. Therefore we hope the Sunday Schools which believe in these new steps will send in their contributions as early and generously as possible, as well as send the pay for the number they receive as promptly as they can. We trust also that as many of our friends as can do so will send in their annual membership fee. For one dollar a person can become a member of the society, and can receive one copy of each of our new publications free, if asked for. The following is a list of the annual members since Nov. 8, 1894, when the list was published:

Fred E. Smith	$1
Mary L. Lord	1
S. Drew	1
Mrs. R. Hawley	1
Geo. L. Cary	1
A. W. Gould	1
Chas. H. Williams	1
Albert Scheible	1
Mrs. H. B. Hoyt	1
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Rev. J. H. Crooker	1
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J. C. Kearns	1
Thos. W. Butts	1
J. M. Wanzer	1
Mrs. J. M. Wanzer	1
Mrs. Henry Callender	1
Rev. A. M. Judy	1
Rev. E. E. Gordon	1
Mrs. J. C. Bills	1
Rev. Florence Buck	2
Kate T. Norris	1
Alice L. Griggs	1
Mrs. Anna L. Parker	1
Jessie McKay	1
R. Stuart Chase	1
Mrs. R. Stuart Chase	1
Mrs. John C. Coonley	2
Elizabeth B. Curtis	1
Eva G. Wanzer	1
Mary E. Hawley	1
Total,	$36

Marching in Sunday Schools.

The following letter—which will explain itself—is very welcome, and we hope it will draw out others on the same topic:

DEAR MR. GOULD:—I see a little notice in last number of UNITY about Marching in Sunday School as if it were a new thing under the sun, inviting others who have tried this to report success. This is to say that in Toledo, at the Church of Our Father, we are trying marching this year with most excellent results. One great difficulty we have always experienced in our Sunday School has been lack of discipline. At the tap of the bell children would rush pell-mell to their class rooms and return in the same way; also at close of the school children would rush into the street like wild colts let loose from their stalls. This lack of discipline and order would also show itself in our class work, giving our teachers much annoyance. Now all this lack of order is a thing of the past. After the general exercises of the school, the superintendent taps the bell when all arise in their seats. A second tap means about face, and at a third tap the music begins—some marching music—when everybody keeping step marches to his or her class. At the close of the class work three bells are struck—the first to prepare, the second to rise, and the

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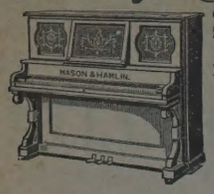

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third to march back to Sunday School room. After the closing exercises, teachers and scholars all march out of the church. The discipline of the marching shows itself throughout the Sunday School in better order and increased attention; besides, the marching itself is exceedingly enjoyed by the school.

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Correspondence

Our National Duty.

MY DEAR UNITY:—I understand fully the necessity that any paper lies under of avoiding controversy. But after laying aside the paper of Nov. 14 which criticises my position on "National Duty," I have thought that a brief discussion of the question might be interesting, especially as it would be impossible for Dr. Janes and myself to disagree disagreeably. (1) He thinks my policy savors of jingoism. Jingoism is given us by Webster as assuming a domineering attitude in foreign affairs. Three attitudes are conceivable: the indifferent, the helpful, the domineering; I advocate the second, and hold that if the third is criminal the first is contemptible. (2) The doctor assumes that I am in accord with the anti-Chinese laws, and therefore am inconsistent in favoring Hawaiian independence,—which might end in Hawaiian annexation. In my judgment the worst jingoism ever manifested by any country was that which enacted the anti-Chinese statutes. I no more favor it and the attendant atrocities than I favor the butcheries of American missionaries in China. (3) I am told the officials of the present Hawaiian Republic are a "coterie of American adventurers." Nevertheless that republic was promptly recognized by all civilized nations; and is so recognized today. I have no inclination to believe there was a mistake made by the powers. On the contrary this coterie includes missionaries on the one side and merchants on the other. Almost the only exception of note is Claus Spreckel, to whose "adventurous spirit" we owe the present price of sugar. He favors the restoration of Mrs. Dominis. (4) I am told the natives stand head and shoulders above the foreigners. This has been said of our aborigines; but for all that our Republic does not vacate the field. I only know that in 1778 Captain Cook reported about 400,000 natives on the three islands; and the last census figures for us a trifle over 31,000. The cause of the decrease no one disputes. (5) I am told Liliuokalana is a commendable woman. I only know that President Cleveland in corresponding officially with her, after the republic had been acknowledged by the United States and England and France, committed international treason. But he closed his correspondence abruptly because Mrs. Dominis avowed "her intention if restored, of securing wholesale revenge." (6) The oppression in Cuba is not questioned; but the doctor does not believe in taking "the island as a gift." It is certainly of more value than the wilderness that Jefferson bought of Napoleon, or the Floridas, that, I am sorry to say, were really jingoed out of Spain by Jackson. President Grant urged the acquisition of Cuba by purchase. (7) I am accused of a gross misinterpretation of the Monroe Doctrine. I do not suggest or propose that we spend our time sustaining a Monroe Doctrine—or trying to find out what that doctrine really was or is. On the contrary, I believe it to have been a temporary expedient of a feeble nation. There is in it neither wisdom nor honor. Instead of holding a hands-off protectorate over this continent, to prevent *future* aggression of foreign potentates, we should put a stop to *old* aggressions and tyrannies so far as we can. It would be a better policy of Christian statesmanship to say to Cubans we will put an end to this infernal war, than to say to England, Don't you collect dues in Venezuela or Nicaraugua, or occupy a square mile of barbarism with a higher civilization. Let us have a little common sense.

E. P. POWELL.

Further About Annexation.

Mr. L. G. Janes occupies very narrow ground in his criticism of Mr. Powell's article on "Our National Duty." The policy advocated by those who, like Powell, favor the annexation of Hawaii, should not be judged by a nickname that has been picked up out of the gutter somewhere. If Mr. Janes owns any property interests why does he not convey them over to the Indians from whom this vast continent was stolen? What an outgrown idea that is, that the conquest of the world from barbarism to civilization has all been a ghastly mistake. And is the proposition any more worthy that having advanced thus far we should now halt and go into camp? Having secured the rights and privileges we enjoy, should we selfishly refuse now to aid or even sympathize with others unable to gain their liberties? Two thousand intelligent American colonists at Hawaii are of more value to the world and the future, and more worthy of recognition by this government than 70,000 Chinese, Japanese and Islanders. And as to the deposed queen, though no right-thinking person could help but regret that her character was needlessly assailed by vile-minded partisans, we should consider that she was the representative of a theory of government hateful to freemen, and as such representative was necessarily deprived of her office that the way might be clear to the establishment of a people's government.

Mr. Janes regards the filibustering era in the fifties as the most dishonorable period in our history. This may be true, but few will agree with him there, and certainly every patriotic student of our country's history will agree that the most glorious period in our history was that beginning with the acquisition of Louisiana and closing with the annexation of Texas and the conquest of California. For if the extension of slavery was the baser motive in some of those great transactions, an empire was gained for freedom, and if the United States did conquer Mexico they made amends by the payment of $60,000,000 and the debts owed Americans by Mexicans.

Why should Mr. Janes say we are stretching unclean hands towards those Pacific Islands? Are our hands unclean? Has not this Union guided by its great statesmen and soldiers ever tried to do as near right as men knew? Let us all try to think so. Let us not regard ourselves with contempt. If we should annex Hawaii it would be an honorable transaction, carried out in an honorable way, and we should certainly give an equivalent in popular liberty and protection for all we received in the way of monetary interests. It is not nor ever was the American policy to conquer other countries against the wishes of their inhabitants, but we should assume the responsibilities of our mission among nations, that is, to set the world an example of true democratic govern-

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[From THE NEW UNITY, May 2, 1895.]

The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

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"Slowly the Bible of the race is writ,
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H. L. GREEN.

Chicago, Ills., Nov. 25, '95.

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Miscellanea.

Half-Fare for the Clergy.

The Western railways, members of the Western Lines Passenger Association, have arranged to use a joint clergy half fare permit, good over all such lines for the year 1896.

Briefly stated the principal features of the new plan are as follows:

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Poison Scatterers.

The idea is apparently widely entertained that sidewalks and the floors of public conveyances and buildings are a sort of ever-ready cuspidor. The habit of ubiquitous expectoration—always disgusting and unnecessary in health—becomes dangerous when practiced by consumptives. Sweeping trains catch a surprising amount of filth, the tubercle bacilli as well as other germs have been found in the skirts of ladies' dresses, whence they may be introduced into houses. How often do we see a consumptive shivering over a register and dropping the scourings of the cavities in his lungs down the hot-air pipe, to be dried and disseminated throughout the building! An apparatus, differing only in detail from the ordinary register, is used in laboratories for the experimental inoculation of guinea-pigs with tuberculosis.

On the other hand, the consumptive must not swallow the infectious material raised from the lungs, for, by so doing, he might set up tubercular inflammation of the stomach and intestine. The expectoration should take place into a cup that can be readily disinfected, or into a waterproof paper receptacle that can be burned.

CONSPICUOUS among the contents of the December *Atlantic* is another of John Fiske's historical studies. It has for a title "The Starving Time in Old Virginia," and is an important historical contribution as well as delightful reading. This issue also contains three short stories: "Witchcraft," by L. Dougall; "The End of the Terror," by Robert Wilson; and "Dorothy," by Harriet Lewis Bradley. Other articles of interest are "A New England Woodpile," an outdoor sketch, by Rowland E. Robinson; "The Defeat of the Spanish Armanda," by W. F. Tilton; "An Idler on Missionary Ridge," a Tennessee sketch, by Bradford Torrey; Being a Typewriter, a discussion of the relation of the machine to literature, by Lucy C. Bull; Notes from a Traveling Diary, a study of the new Japan, by Lafcadio Hearn; and To a Friend in Politics, an anonymous letter. There are further chapters in Gilbert Parker's powerful serial, "The Seats of the Mighty," and two poems of exceptional quality. "The Song of a Shepherd-Boy at Bethlehem," by Josephine Preston Peabody, and "The Hamadryad" by Edward A. Uffington Valentine.

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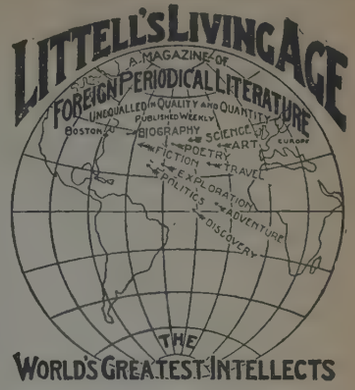

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The Coming Religious Congress.

A very significant article, apparently written with authority by Abbé Charbonnel, appears in the *Revue de Paris*, and deals with the Universal Congress of Religions to be held in Paris in the year 1900. He will probably play a great part in the organization of the scheme he has so much to heart, and he has had the good fortune of several long conversations with Cardinal Gibbons concerning this and kindred matters. He was evidently much impressed by the Parliament of Religions held in Chicago, but he scouts the idea that the next Religious Congress should be held at Benares; on the contrary, he insists that in France—and France alone—could such a meeting be organized. Further,—and this is significant coming from the pen of a continental churchman,—he adds, "It is the Catholic Church that will be called upon to make, in view of a Universal Congress of Religions, the most generous concessions," and he recalls the leading position awarded to the Roman religion at Chicago, where Cardinal Gibbons was asked to open the Congress by a prayer and sermon. "This respectful deference permitted the ancient Church of Christ to take part in this memorable assembly without sacrificing her dignity and divine rights."

The Abbé goes on to state that the forthcoming congress is no longer a hypothetical project; cardinals, bishops, theologians, scientists, authors and journalists have studied the question, and the approbation and effectual intervention of the two French cardinals have been secured.

M. Bonnet Maury, professor of Protestant theology and European delegate to the late Parliament of Religions held at Chicago, is laboring to secure the assistance of the French Reformed Church, and the grand rabbi, Zadoc Khan, has officially communicated his adhesion to the scheme, as well as that of the French Jewish Consistory.

Cardinal Gibbons, during his late visit to Rome, spoke to the Pope on the subject of the coming congress, and he has communicated the result of the interview to the author of this article.

The holy father does not wish to play any official part in the Congress of Religions, but he regards the project with entire approval and pleasure. He watched with the keenest pleasure all that occurred at the Parliament of Religions, where, to a certain extent, was realized his dream of universal peace, the reunion of the churches, and the reconciliation between social and evangelical justice. The Abbé Charbonnel entirely condemns the scheme lately suggested for a History of Christianity Exhibition, and he points out that the Congress of Religions would have nothing to do with such a theatrical type of enterprise.

The Latest Mentone Skeleton.

This skeleton of 1894, as we must hereafter call it, lay on its back, inclining to the left side, the body slightly bent, the legs stretched and crossed below the knee, the right arm bent and with the hand lying open over the left breast, while the left hand was supporting the side of the head. The teeth are large and strong, but much used; the front teeth are nearly as thick as ordinary molars. Near the right hand was a crystal of quartz, similar to those found on the rocks around to this day, but pointed at one end, and about two inches long and an inch and a half thick; some suppose this to be the top of the handle of a knife. The head was ornamented with chaplets of deer teeth and shells. By the remains and on the bones is seen the same deposit of red ochre that was noticed on all the other skeletons. Several slabs of stone were found, which seemed to have formed part of a dolmen. The skeleton, however, was not resting in a palæolithic stratum, though it is considered that these remains are pre-neolithic. A few metres below it, however, in a stratum that is decidedly palæolithic, were found several huge mammoth bones—the hip-joint head of the thigh bone (femur) and the socket of the pelvis: *beneath* these was found the remains of a fire—a line of black in the stratum—and a large flint instrument, thus proving that man was contemporary with the mammoth.—*Popular Science Monthly.*

Through the Big Tube

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Happiness of Animals.

"What makes the happiness of wild animals?" asks a writer in the London *Spectator*. What the happiness of wild creatures consists in, he continues, "can perhaps be best judged by their daily habits. Within certain limits they are free to choose their life, and presumably they choose what pleases them best. In nearly every case this s one of pure routine. It consists in a daily repetition of a limited series of actions, the greater number of which seem to give them satisfaction rather than pleasure, but make up in the aggregate the sum of animal happiness. Unlike the domestic dog, which welcomes any break in the monotony of life, they never, except in the courting season, seem to seek change, or adventure, or excitement. It may be doubted whether, if the food supply were plentiful and constant, animals or birds would ever care to move beyond the circle in which they can find enough for their daily wants. The probable whereabouts of deer at any time in the twenty-four hours, and their occupation, whether feeding, sleeping or resting, are known with the utmost certainty by those whose business it is to watch the forest, and could be predicted for any month in the year. . . . The adventurous life, if it is found anywhere among wild creatures, belongs to the carnivorous animals. Yet most of these only wander just so far as is necessary to find their prey, and then prefer to kill some creature that will provide a meal for more than one day. They are naturally indolent, and active only from necessity." Even lack of space is not a serious drawback to the happiness of most animals at the London "Zoo." "The lions and tigers feel the confinement of their inner cages and often strike impatiently at the doors which separate them in winter from their summer palaces, and the wild cattle would enjoy life far more if a roomy paddock could be added to their pens. No hawks or eagles can be happy in cages, because exercise in flight is essential to their health. Parrots, on the other hand, dislike exercise, and consequently live to the greatest age of any creatures in the gardens. Bears seem to share this dislike for unnecessary movements, and 'my lords the elephants,' and all the camels, with true Oriental indifference, would prefer to stand all day doing nothing, if they were not compelled to earn

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A Girl's College Training.

It is constantly impressed upon a boy during these four years that he must find out what he is good for; he must either be fit or ready to be fitted to do something which will have a definite market value. But the destiny of the girl who goes to college is carefully concealed from her. During these four years, who says to her: If you marry, you will need biology, the sciences of life and reproduction; hygiene, the wisdom to attain and preserve health; sociology, the laws which govern individuals in society; chemistry, physics, economics, all the sciences which may help to solve the problems which the housewife must meet; literature and language, the vehicles of poetry and inspiration? No one has the courage to suggest any of these as suitable—nay, absolutely essential—to the successful fulfilment of her probable vocation in life. Young women are turned blindly adrift among a mass of subjects, with no guide but a perverted instinct, and with many a hindrance in the shape of tradition and ridicule. In all ages men have united in adoration of the dignity of domesticity and the sacredness of motherhood, yet any loving, foolish, untrained, inefficient creature has been held good enough to be a wife and mother. We do not expect a man to become a distinguished engineer or a professor of Latin by studying a little literature, history, music and language; yet we expect a woman to undertake an occupation for which, in this age at least, a certain definite kind of training is necessary, without anything more applicable than "general culture."—PROF. MARY R. SMITH, in the *Popular Science Monthly*.

Superstitions Rife in Europe.

A few examples may be cited to show to what extent the popular belief in witchcraft, demoniacal possession and the efficacy of conjurations still prevails. In the spring of 1894, a Hungarian named Jordan started on a bicycle from Bucharest, with the intention of making a tour through the Balkan peninsula to Constantinople. Not far from Philippopel, in Roumelia, he was overtaken by night and obliged to stop at a hovel which served as a public house, and after confiding his "wheel" to the care of the innkeeper, who took charge of it with considerable distrust, went to bed. Very soon the news spread abroad that a sorcerer had arrived riding on a magic car drawn by invisible spirits, and a crowd of excited peasants filled the inn under the direction of the pope, or village priest, who sprinkled the bicycle with holy water and adjured the demon to depart. The "magic car" of the itinerant sorcerer was then taken out of doors and demolished. On the next morning, when Mr. Jordan wished to continue his journey, he found his bicycle broken to pieces, and was under the necessity of walking a long distance to the nearest railway station. It was only the fear of his enchantments as a wandering magician that saved him from personal harm.

In October, 1894, a chromolithograph of St. Anna, in a church at Naples, showed suddenly on the breast of the saint a white spot, which in the eyes of her worshipers gradually grew into the form of a lily. The rumor of this wonder caused thousands of people to flock to the sacred shrine, and several miracles were already reported, when the police ordered the print to be taken down and examined. On investigation, the white lily proved to be mold. It is hardly credible that the Neapolitan clergy should not have known the nature of this phenomenon, and yet they did nothing to expose the delusion, but made capital out of it by holding solemn services at the altar in recognition of its supposed miraculous character.

The results of such superstitious notions are not always so harmless as in the cases just cited.—Prof. E. P. Evans, in the *Popular Science Monthly* for November.

Off for the East.

Travelers to New York, Philadelphia, and other eastern points are waking up to the beauties of a trip over the Chicago & Grand Trunk and Lehigh Valley R. R. Besides the great St. Clair Tunnel and Niagara Falls, the trip includes a day ride through the Lehigh Valley, the Switzerland of America, The train leaving Chicago at 3:10 P. M. daily, is one of the best features of the trip. It is vestibuled throughout, carries Pullman Bufe fet Sleepers and Dining Car; is steam heated. lighted by gas, and the equal of any of th famous trains out of Chicago. Ticket office 103 So. Clark Sr., E. H. Hughes, Gen. W. Pass. Agt.

The Rothschild Library in Frankfort.

Since the end of October "The Freiherr Karl von Rothschild Public Library" in Frankfort has been open to the public at 15 Untermainkai, the former residence of the Rothschild family. Previous to its removal the library was situated in Bethmanstrasse. Those to whom the task has been entrusted of rearranging this great library have taken every pains that it should be of the practical value desired by the Rothschild family. Nothing is lacking to enhance the comfort of the reader, from the commodious rooms, warmed by the newest appliances, with the electric light, massive bookcases and simple but substantial furniture. The librarian's private rooms are almost the only apartments which have been left as they were when the house was the dwelling of the Rothschilds; these as well as the housekeeper's rooms are on the second and third floors; the reading room occupies the ground floor, whilst on the first floor magazines, periodicals and newspapers are ranged. There is a large room with convenient writing accommodations for some 56 readers, whilst two smaller apartments are each arranged for twelve occupants. The catalogue book-shelves occupy a place near the reading-room, and there are nearly 5,000 volumes ranged on shelves, to which the public have free access. The chief magazines of the last ten years are stocked in the newsroom, whilst current periodicals are represented by some 150 papers.

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The Liberal Congress.

Rabbi Stolz, of Chicago, has been elected president of the State Congress of Liberal Religious Societies, which met in Freeport this past week. The Rev. A. N. Alcott, of Elgin, was chosen secretary, and the Rev. James Gorton, of Chicago, assistant secretary. The liberal movement in the state is reported to be gaining rapidly. Dr. H. W. Thomas, of Chicago, was to have delivered the congress sermon Thursday evening, but was detained at his home on account of illness. Instead the Rev. Jenkin Lloyd Jones spoke upon "The Community Church."

On Thursday other officers were elected as follows: Chairman of the state committee, Rabbi Joseph Stolz, of Chicago; chairman of the executive committee, Rev. L. J. Duncan, of Streator; treasurer, Dr. Colledge, of Aurora. State Secretary Rev. A. N. Alcott was re-elected and a resolution adopted approving his work of the past year. Aurora was selected as the place for holding the next state congress. Addresses were made by Rev. C. F. Elliott, of Hinsdale, on "One Principle of Growth," and A. W. Gould, of Chicago, on "Teaching the Young."

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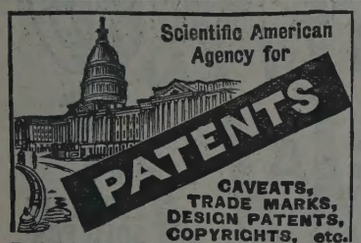

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"The interior of New Guinea is one vast mass of upheaved granite, without traces of minerals or metal ores, the strata tilted and piled topsy-turvy. Everywhere the work of volcanic eruptions is to be seen. Such a thinly populated region, considering the fact that it was an absolutely new country and that fruits and small game were so plentiful, I did not suppose could exist. The natives we saw from time to time, at a distance mostly; they never molested us. Their heads were flat on top, with long, curly, black hair; they went entirely naked. Their buttocks extended out eight and even ten inches, this repulsive deformity constituting a fleshy support amply capable of sustaining a child in a sitting position. Nor was this their most marked peculiarity. Some of the nursing mothers threw their breasts back over their shoulders or under their arms, at will, to feed the infant carried in a sling between their shoulders.

"The Papuans are a very unattractive race to look upon. In arms they were primitive to a degree that was astounding. They had neither bows nor spears that I saw, their only weapon being stone hatchets. Of the use of metals they seemed to be entirely ignorant. In the dry season they made their homes in caves, which they found or excavated for themselves. Some of these cave dwellings I visited, discovering fragments of their repasts and occasionally a broken stone ax. In the rainy season they live high in the trees, where they build rude houses of sticks laid around and intertwined with the branches, thatched with dried alang-alang, and reached by shaky looking stick ladders.

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After the War.

Lafcadio Hearn contributes a timely Japanese sketch to the November *Atlantic*. He says:—But in this radiant spring of the Japanese year 2555, the koi might be taken to symbolize something larger than parental hope,—the great trust of a nation regenerated through war. The military revival of the Empire—the real birthday of New Japan—began with the conquest of China. The war is ended; the future, though clouded, seems big with promise; and, however grim the obstacles to loftier and more enduring achievements, Japan has neither fears nor doubts.

Perhaps the future danger is just in this immense self-confidence. It is not a new feeling created by victory. It is a race feeling, which repeated triumphs have served only to strengthen. From the instant of the declaration of war there was never the least doubt of ultimate victory. There was uni-

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Church of the Redeemer (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

Ethical Culture Society, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

Friends' Society, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

Independent Liberal Church, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. Congregation (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

Oak Park Unity Church (Universalist), R. F. Johonnot, Minister.

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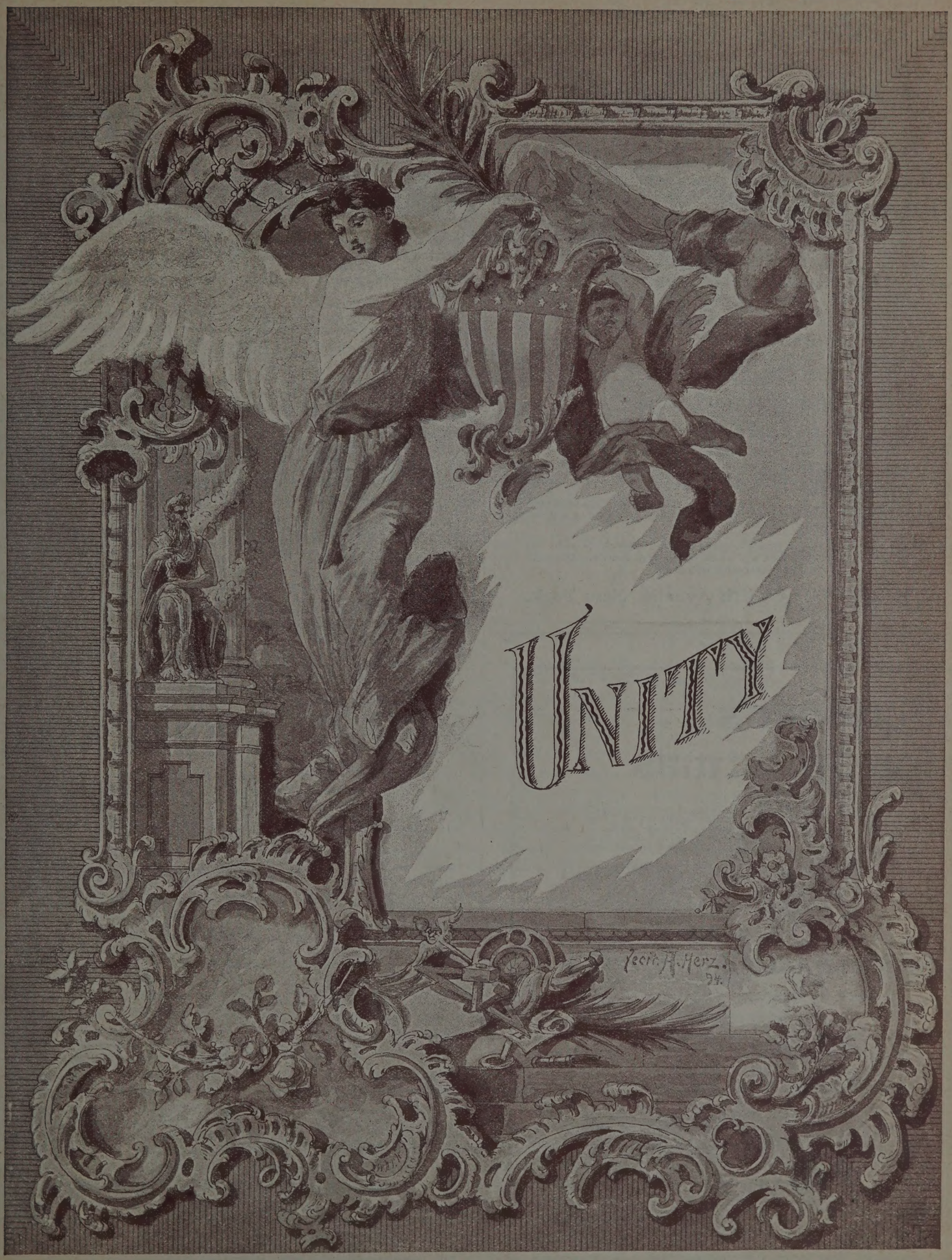

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